12/4/85 R8780-1

PRRC emerging trends

Published by the Princeton Religion Research Center Vol. 7, No. 8

oct. 85

DOCTORS, CLERGY HAVE MOST 'PRESTIGIOUS' JOBS

PRINCETON, N.J. – Of eight professions tested to determine the public's perceptions of their status, medical doctors and the clergy emerge as the most prestigious.

The survey, conducted by The Gallup Organization for the National Education Association, shows close to six in 10 (57%) perceiving the work medical doctors do as very prestigious. The comparable figure for the clergy is 43%.

Survey respondents were likely to view the prestige of lawyers and college professors equally – slightly over one-third (36%) of those interviewed think college professors have a very prestigious occupation while an equal proportion (35%) say lawyers have very prestigious jobs. Next are business executives with a 32% rating.

Public school teachers (rated by 23% as having very prestigious jobs) and public school principals (22%) rank 6th and 7th, respectively, in relationship to the other occupations measured. One in four respondents mentions these occupations as "not too prestigious" or "not at all prestigious."

Local political officeholders are assigned ratings similar to those received by public school teachers and principals (19% rate them very prestigious).

Here is the question asked in this national survey of U.S. adults:

We'd like your impressions about a number of different professions and occupations. First, please rate the degree of prestige or status you think each of the following professions has in your community. How about (name of profession) – is the work they do very prestigious, fairly prestigious, not too prestigious, or not at all prestigious?

The following are the national findings:

HOW PRESTIGIOUS IS THE WORK THEY DO?

	Very	Fairly	Not too	Not at all	No Opin.
	%	%	%	%	%
Medical doctors	57	32	6	3	2
The clergy	43	41	8	3	5
College professors	36	42	9	2	11
Lawyers	35	43	12	5	5
Business executives	32	50	9	3	6
Public school teachers	23	44	24	6	3
Public school principals	22	47	31	5	5
Local political officeholders	19	44	23	9	5

MEDICAL PROFESSION SEEN AS THE 'MOST DIFFICULT'

Of the eight professions measured, the medical profession is seen by the public as the most difficult. Seven in 10 (72%) of those surveyed indicate the daily workload of medical doctors is "very demanding." No other occupation tested is named by more than 50% of the public as very demanding.

Seen next most often as having the most demanding job are public school teachers, the clergy, public school principals, followed by business executives, lawyers, and college professors.

Somewhat farther down the list are local political officeholders.

While the public generally does not view public school teachers as having very prestigious jobs, they do perceive this profession as a demanding one. Although people rate public school teaching sixth in prestige, they rank it second only to medical doctors as having very demanding daily workloads.

(continued on next page)

The question and national findings:

Next, please rate how demanding the daily workload is for each profession. How about (name of profession)—is their workload very demanding, fairly demanding, not too demanding, or not at all demanding?

HOW DEMANDING?

	Very	Fairly	Not too	Not at all	No Opin.
	%	%	%	%	%
Medical doctors	72	22	3	1	2
Public school teachers	50	35	11	2	2
The clergy	41	38	14	2	5
Public school principals	40	42	13	2	3
Business executives	38	44	11	1	6
Lawyers	34	43	16	2	5
College professors	33	42	13	3	9
Local political officeholders	24	38	27	7	4

These findings are from a study conducted for the National Education Association, based on telephone interviews with a nationally representative sample of 1,501 adults, 18 and older, conducted between April 29 and May 20.

TEENS HAVE MIXED VIEWS ON U.S. CHURCH/STATE RELATIONS

The policy of the Reagan administration on such matters as school prayer and parochial school tax credits and its relationship with fundamentalist religious groups has raised questions in the minds of some teenagers concerning the separation of church and state in the United States.

Positive ratings are given our handling of freedom of speech and freedom of the press, while mixed ratings are given the job the U.S. is doing on the issue of church and state. Most negative of all are the teen's ratings on our handling of women's rights, minority rights and fairness of taxes.

Only a bare majority of teens believes the separation of the two institutions is positive, with 9% saying it is excellent and 42% that it is good. Dissenting are the 31% who believe that the current division is only fair, and 12% that it is poor.

CONFIDENCE IN CHURCH HIGHEST AMONG WOMEN, OLDER ADULTS

Confidence in the church or organized religion is highest among women, older adults, southerners and persons with little formal education.

Protestants are slightly more likely than Catholics to give organized religion a high rating.

The question asked in a Gallup Poll in May:

Would you tell me how much confidence you, yourself, have in the church or organized religion—a great deal, quite a lot, some, or very little?

CONFIDENCE IN CHURCH

	Great deal
National	**42%**
Men	36
Women	48
Total under 30	39
18–24 years	38
25–29 years	40
30–49 years	38
Total 50 & older	50
50–64 years	48
65 & older	52
East	33
Midwest	44
South	51
West	39
College graduates	36
College incomplete	38
High school graduates	43
Not high school grads.	51
Protestants	49
Catholics	43

The findings are based on in-person interviews with 1,528 adults, 18 and older, conducted in over 300 scientifically selected localities across the nation during the period May 17-20. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3% in either direction.

EPISCOPALIANS SAY CHURCH IS MEETING SPIRITUAL NEEDS

A study conducted by The Gallup Organization for the Prayer Book Society shows eight in 10 of both the laity and clergy expressing the view that the Episcopal Church is meeting their spiritual needs.

This is one of the key findings to emerge from a major survey of Episcopal laity, clergy, bishops, and convention deputies and alternates. The objective of the study, carried out in April and May, was to determine the views of Episcopal clergy and laity on a broad spectrum of religious and secular issues.

Following are other key findings from this study:

1. Ordination of Women, Homosexuals

Majorities in all four groups approve of the ordination of women priests, and disapprove of the ordination of homosexuals. However, it is interesting to note that approval of the latter is expressed by as many as one in three of the laity, clergy and deputies, and by one bishop in four. Among some of the most liberal clerical subsamples, opinion *favors* the ordination of homosexuals.

2. Mergers

In general, opposition to a merger of various Protestant denominations outweighs support. Nevertheless, as many as one-third in each of the four groups surveyed favor such a merger.

The laity opposes a merger with the Roman Catholic Church by a 2-to-1 ratio, while roughly 3-to-2 support for such a merger is found among the clergy. Deputies and bishops are evenly divided on the issue.

3. Church's Priorities

There is a sharp division between lay and clerical opinion about the Church's involvement in social and political issues.

Three in four laymen (76%) feel the Church should concentrate on worship and spiritual matters; the comparable figure among clergy, deputies and bishops is about 1 in 3.

The weight of opinion among the clerical groups (held by about 60%) is that the Church should give *equal emphasis* to both spiritual matters and social issues.

4. Political Activism

The laity strongly (4-to-1) opposes the Church acting as an agent of political change in the U.S. In each of the three clerical groups, majorities favor the Church playing such a role.

Majorities in all four groups oppose the Church's giving support to political revolutions in Latin American nations.

5. The Prayer Book

Rite I (41%) is preferred over Rite II (19%) among the laity by a 2-to-1 margin. Clergy and deputies are strongly committed to Rite II, the former by a 2-to-1 ratio and the latter by 3-to-1. The bishops cite a 5-to-3 preference for Rite II.

An 80% majority of the laity – regardless of their own personal preference for the 1928 or 1979 Prayer Book – feels their fellow Episcopalians who prefer the *other* Book should be allowed to use it.

Clerical opinion divides sharply on the basis of preference for Rite I or Rite II. Among the 29% of the clergy who prefer Rite I, 3 in 4 feel alternate use *should be* permitted. Among the 58% who prefer Rite II, 2 in 3 think alternate use *should not be* allowed.

Consistent with their stated preference for Rite I, the laity would like any future changes in the Prayer Book to be in a more traditional (57%) rather than a more modern (25%) direction, with 12% saying they would like the Book to remain the same.

On the whole, the clergy would prefer that the Prayer Book remain as it is now (42%), with opinion among those who express a preference for a different stance in future versions about evenly balanced between those who espouse a more traditional direction (29%) and those who tend toward modernization (23%).

Deputies' opinions are similar to the clergy's, with most (54%) saying the Prayer Book should remain as it is now, and an even balance found between those who would prefer modern (22%) rather than traditional (18%) changes in the future.

6. Abortion

The laity, by a 2-to-1 margin, backs the 1973 Supreme Court ruling affirming women's rights to abortions during the first three months of pregnancy.

Deputies and bishops, by narrower ratios, also favor the right to abortion, but the clergy are fairly evenly divided, with 50% favoring the Court ruling and 45% opposed.

Heavy majorities in all three clerical groups say the Church's position on abortion is "about right." Among those who disagree, the prevailing view is that the Church has taken too liberal rather than too conservative a stand.

Among laity holding opinions on the subject of the Church's position on abortion – 41% do not express opinions – slightly more feel the Church has been too conservative (24%) rather than too liberal (15%).

(continued on next page)

7. The Prayer Book Society

Nine in 10 in the clerical groups and 3 in 10 of the laity have heard or read about the Prayer Book Society.

Among the 46% of aware laymen and women who offer opinions about the PBS, favorable attitudes outweigh unfavorable by roughly 2-to-1.

Clerical opinion is approximately 3-to-1 unfavorable, with this sentiment reaching 7-to-1 among convention deputies and alternates. (Clergy and deputies with generally conservative views give much more favorable judgments of the PBS.)

8. Effectiveness of the Episcopal Seminaries

Among laymen and women expressing opinions on the subject (78%), the strong weight of opinion is that the seminaries are doing an excellent (15%) or good job (46%) in training priests. Only 17% say the seminaries are doing only a fair or poor job.

The clerical groups are more tempered in their appraisals of the seminaries, with about 40% giving them fair or poor ratings.

Critics of the seminaries tend to cite the beliefs that new priests are poorly trained and too taken up with social and political issues.

9. The National Council of Churches

The NCC enjoys widespread awareness on the part of both lay and clerical groups.

Small majorities of clergy and deputies, and a plurality of aware laymen, give the NCC a favorable assessment, with 3 in 10 of the latter unable to offer a judgment.

Clerical opinion is sharply split, with conservatives holding unfavorable views of the NCC and liberals holding favorable views.

On average, the lay and clerical groups strongly approve of the Episcopal Church's membership in the NCC.

10. Perceptions of the Church's Philosophy

The prevailing belief in all four groups is that the Church's philosophy is "about right." Among those whose perceptions are different, far more think it is "too trendy" than that it is "too old-fashioned," with approximately 2-to-1 among the laity and deputies feeling this way, and even greater disparities found among the clergy (4-to-1) and bishops (8-to-1).

11. Lay Representation in Church Decisions

Most in all four groups feel the laity has adequate representation in the decision-making process of the Churches although significant proportions do not.

12. Perceptions about Church's Lack of Growth

Asked why membership in the Episcopal Church has not kept up with growth in the general population, a principal response among all groups is that this trend is common to all churches and denominations.

Other frequently-cited reasons include: A lack of evangelism or outreach to attract new members, that the Church is too conservative or traditional, that it is too political or liberal (and not sufficiently spiritual), and that it is too social, stuffy and cliquish.

13. Reasons for Attending Church

Clerical groups are likely to name as paramount: to worship, serve and love God, cited by about 60% in each of the three clerical classifications. The second most frequently mentioned reason is Christian fellowship, named by about 40%. To receive spiritual growth and guidance and to strengthen one's faith each is mentioned by about one clergyman, deputy and bishop in five.

Among the laity, the principal reasons for going to church are: spiritual guidance and growth (22%), Christian fellowship (18%), to worship God (16%), to strengthen faith (14%), and for personal comfort and satisfaction (13%).

14. Holy Communion

Understandably, members of the three clerical groups in the study are almost universally inspired to serve others upon receiving Communion.

The laity is more evenly divided on the subject, with a 58% majority saying they feel inspired and 36% saying they are not.

Responses to a related question reveal that virtually all clergy, deputies and bishops feel a deepened spiritual relationship with Jesus Christ when they receive Communion. The laity, by a 4-to-1 margin, feels this relationship with Christ on receiving Communion.

15. Political Affiliation

A 49% plurality of the Episcopalian laity identify themselves as Republicans, while 24% and 25%, respectively, say they are Democrats and Independents.

A more even distribution between the three principal political entities is found in the three clerical groups and in the general adult (18 and older) public.

FOR FURTHER INFORMATION:

Contact:
The Prayer Book Society,
120 Village Square, Suite #2,
Louisville, NY 40243; phone: 502-245-8811.

TEENAGERS CREATING NEW VALUES FOR THE FUTURE

Teenagers are apparently striving to create a new set of values that combines the traditional Protestant ethic, the social movements of the 1960s, and the characteristics of an affluent post-industrial society, according to a Gallup/AP Youth Survey.

Traditional values, such as greater respect for authority and more emphasis on closer family ties, have never been stronger among the country's teens. At the same time, however, teens also desire more emphasis in the future on greater self-expression and the acceptance of sexual freedom. Technological progress traditionally has been respected in America, and although many young people rejected this concept in the '60s, technology now has won widespread acceptance among teens.

9 In 10 Favor More Respect For Authority

The majority of teens believe there should be less emphasis on money, but there is a slight movement toward the concept that there should also be less emphasis in the future on hard work. Marijuana use, which to many was symbolic of youth values in the '60s, has lost considerable support among teens.

In their quest to combine the best of traditional and modern values, most teens (92%) would especially welcome more respect for authority in the future. Within the structure of law and order, nine teens in 10 (89%) also would like to see more emphasis on self-expression.

Closer Family Ties

More emphasis on closer family ties is desired by 86% of teens, with only slightly greater emphasis on this value noted among young women (90%) than among young men (82%). At the same time, a majority of teens (59%) also want to see more acceptance of sexual freedom. Young men (65%) are more likely than young women (54%) to say they want more sexual freedom in the future.

Although these values may, on first examination, appear to be contradictory, teen opinion about them has grown stronger in recent years. The desire for more respect for authority has risen from 87% in 1979 to 92% today. During the same period, the proportion of teens wanting greater family ties rose from 80% to 86%, but there is an even greater rise in opinion favoring more sexual freedom, with 59% now desiring that social reform, compared to 48% in 1979.

The desire for more emphasis on technology was voiced by 78% of the teens in 1979; now 86% want to see technology play a greater role in their future.

The majority of teens (61%) would like to see less emphasis placed upon money, but only 39% say they would like to see less emphasis on working hard. These values may be eroding, however, since in 1979 only 28% said there should be less emphasis on hard work.

Less Emphasis On Money

During the same period, the desire for less emphasis on money dropped only a statistically insignificant 2 percentage points. Younger teens (ages 13 to 15) are the most likely to say they want to see less emphasis on hard work in the future (44%), and the least likely to believe there should be less emphasis on money (58%).

In 1979, one teen in four (24%) argued for more acceptance of marijuana use, but in 1985, the proportion wanting greater acceptance of the drug has dropped to only one in 10 (11%) of teens.

Survey Questions And Findings

Attitudes toward values were determined through asking the following question:

For each of the following social changes that might occur in coming years, please say whether you would welcome the change or not.

The findings are based on telephone interviews with a representative national cross-section of 502 teenagers, ages 13 through 18, conducted in May and June.

Here are the results, nationally, and by age and sex:

TEEN ATTITUDES ON SOCIAL CHANGES
(Percent who would welcome change)

	Nat.	Boys	Girls	13–15	16–18
More respect for authority	92%	92%	91%	90%	93%
More emphasis on self-expression	89	89	89	86	92
More emphasis on traditional family ties	86	82	90	85	87
More emphasis on technological improvements	86	86	86	84	88
Less emphasis on money	61	61	61	58	63
More acceptance of sexual freedom	59	65	54	61	58
Less emphasis on working hard	39	38	40	44	34
More acceptance of marijuana use	11	10	11	9	12

(This article was written by Robert Bezilla, Vice President of the Gallup Organization.)

FAITH DEVELOPMENT AND YOUR MINISTRY

Building a truly effective ministry requires an awareness of the stages of growth in a person's spiritual life, from childhood to old age, as well as an awareness of the impact of "life crises" on faith development.

Not only an awareness but a *response*, because failure to minister to people at their current stage of faith development – and to respond appropriately to their spiritual "highs" and "lows" – could result in a serious dropout rate in your church or synagogue.

For centuries it has been assumed that faith is something given, constant, unchanging. Now, however, it is clear that people go through "passages" in their spiritual lives, just as they do in other dimensions of their existence. Yet many religious professionals – clergy, counselors, youth leaders, and educators – sometimes appear to be insensitive, in their teaching and program planning, to people's spiritual journeys.

This new publication, FAITH DEVELOPMENT AND YOUR MINISTRY, based on a landmark study four years in the making, will guide you in your efforts to respond to the spiritual changes people experience as they move through life. The study was conducted by The Gallup Organization, Inc. for Faith Development in the Adult Age Cycle, a research project of the Religious Education Association of the United States and Canada in cooperation with the Center for Religious Education, College of St. Thomas, St. Paul, Minn.

FAITH DEVELOPMENT AND YOUR MINISTRY not only sheds light on these and other vital questions, but also explores the practical implications of the survey findings for your ministry.

If you preach, write, or teach, we sincerely believe you will find FAITH DEVELOPMENT AND YOUR MINISTRY to be of great help in your work.

HOW TO ORDER

This new publication may be ordered from The Princeton Religion Research Center, Inc. (P.O. Box 310, Princeton, N.J. 08542). The cost is $25 postpaid.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30.00; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

PRINCETON RELIGION RESEARCH CENTER
P.O. Box 310
53 Bank Street
Princeton, New Jersey 08542

BULK RATE
U.S. POSTAGE
PAID
Permit No. 20
Hopewell, N.J.
08525

Ms. Jeanne Long
Cong. Info. Serv.
4520 East-West Hwy.
Bethesda, MD 20814